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SERMON

PREACH'D at
BOW-CHURCH, London,
ON
MONDAY, Decemb. 30. 1706.

Before the
Societies for the Reformation of
MANNERS.

JUDGES V, 8.

They chose New Gods : Then was War in the Gates.

By the Right Reverend Father in God,
William^{Nicholson} Lord Bishop of Carlisle.

Published at their Request.

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A
S E R M O N

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They chose New Gods : Then was War in the Gates.

THE Words are part of a Psalm of Praise and Thanksgiving; which not only recounts the Glorious Triumph of *Deborah* and *Barak* over *Jabin* King of *Canaan*, and his General *Sisera*, but likewise the infinitely more valuable Conquest of the Lord of Hosts (the King of *Israel*) over the Idols and Gods of the Nations, together with (their necessary and constant Attendants) Vice and Immorality. 'Twas high time to sing unto the Lord a new Song, when he had done these marvellous things; when his Right hand and his Holy Arm had gotten him such a Victory as this; when so open a Manifestation of his Righteousness and Power was made in the sight of the Heathen. An unquestionable Declaration this is of his Glory: that he is great and cannot worthily be praised, and that he is more to be fear'd than all Gods: For, as for all the Nominal Gods of the Heathen, they are but Idols, that is (as *St Paul* has taught us to explain the word) they are nothing; whereas

whereas 'tis the Lord (the one Eternal and Everlasting God) that made the Heavens. *Glory and Worship are before him; Power and Honour are in his Sanctuary. Confounded then be all they that Worship carved Images, and that delight in (senseless and insignificant Deities) vain Gods; Worship him all ye Gods; all ye Rulers and Princes of the Earth, ye Powers and Potentates of the whole Universe.*

But, tho' *Deborah* thinks the occasion chiefly requires the ascribing to the Lord the Honour due unto his Name; yet, like a Wise and Compassionate Mother in *Israel*, she believes her self obliged also to take this Opportunity of giving some cautionary Warning to Posterity, the better to prevent their splitting upon those Rocks, which she has thus happily escaped. To this purpose, she makes a strict Enquiry after the principal Cause of those Wars and Calamities, which had so frequently and so strangely befallen a People to whom God had promised a Country of Quiet and Security, Peace and Plenty; a Land flowing with Milk and Honey.

What the Original Contract was, whereon the Kingly Government of the *Jewish Nation* was founded, we find 1 Sam. 12, 14, and 15. *If ye will fear the Lord and serve him, and obey his Voice, and not rebel against the Commandment of the Lord, then shall both ye, and also the King that reigneth over you continue following the Lord your God: But if ye will not obey the voice of the Lord, but rebel against the Commandment of the Lord, then shall the Hand of the Lord be against you, as it was against your Fathers.* Upon the same Bottom stood the Authority of *Deborah* and her Predecessors, Judges in *Israel*: Under whom we meet with many Instances and Successions of Sin and Punishment, Provocations and Vengeance. When the Children of *Israel* forsook the Word, and served *Baal* and *Ashteroth*, then was the Anger of the Lord hot against them, and he deliver'd them into the hands of Spoilers that spoiled them: He sold them into the hands of their Enemies round about, so

that they could not any longer stand before their Enemies. Again; When they forgot their own God, and served *Baalim* and the Groves he Sold them into the hand of the King of *Mesopotamia*; whom they likewise served for Eight Years following. Lastly to come down to the present Occasion they had for *Deborah's* Help they had a third time (upon *Eliud's* Death) done this very Evil in the sight of the Lord, And then also the Lord sold them (the just price of their Transgression is always duely exacted) into the Hand of *Jabin* King of *Canaan*, who was their Revengeful Oppressor Twenty Years. In short, They had ever before them (and in their own Choice) Duty and Disobedience, the Worship of God and of Idols; and (as the proper Consequence of each of these) Life and Death, Peace and War: But they chose new Gods; and then was War in the Gates. In handling of which Words, I shall consider

- I. The Sin of this People; in *choosing new Gods*.
- II. Their Punishment; *War in the Gates*, And,
- III. Apply the whole to the Occasion of this Days Meeting.

I. *First*, The Sin of Idolatry, the choosing and worshipping of new or strange Gods, was certainly the most Daring (Impudent and Ungrateful) Affront, that the *Israelites* could possibly have put upon their Almighty Deliverer; who had so lately, and in so miraculous a manner, led them through the sea and Wilderness into the Land of promise. In the way thither, and in the midst of those powerful Wonders that he daily wrought for them, he had given 'em this early Caution: *Thou shalt Worship no other God; for the Lord, whose Name is Jehovah, is a jealous God*, Nay, to render Folly still the more inexcusable, he had perem-

peremptorily assur'd them that Misery and Destruction should be the immediate effects of their Sin: ' If thine
 ' Heart turn away, so that thou wilt not hear, but
 ' shalt be drawn aside, and Worship other Gods and
 ' serve them; I denounce unto you this Day that ye
 ' shall surely perish, and that ye shall not prolong
 ' your Days upon the Land whether thou passest over
 ' *Jordan* to possess it. And to Evidence to the whole
 World the reasonable Justice of thus dealing with them
 we are elsewhere told, *That when the whole Land is be-*
come Brimstone and Salt, nothing Sown, nor any Grass grow-
ing therein, and the Question shall be put, ' Where-
 ' fore hath the Lord done thus unto this Land? What
 ' meaneth the Heat of this great Anger? Then Men
 ' shall say, Because they have forsaken the Covenant of
 ' the Lord God of their Fathers, which he made with
 ' them when he brought them forth out of the Land
 ' of *Egypt*: For they went and served other Gods, and
 ' worshipped them; Gods whom they knew not, and
 ' whom he had not given unto them.

One sort of Idolatry there is to which there seems
 to be a more than ordinary Disposition and Propensity
 in Human Nature; and there's a particular Warning
 given us of the Hazard we are in of being overcome by
 the Temptation, *Deut. 4. 15. and 19.* ' Take good
 ' heed unto your selves, lest thou lift thine Eyes unto
 ' Heaven; and when thou seest the Sun, and the Moon
 ' and the Stars, even all the Hosts of Heaven, shouldst
 ' be driven to worship them, and serve them, which
 ' the Lord thy God hath divided (or, communi-
 cated) unto all Nations under the whole Heaven:
 And yet, even before the handing down of this Law by
Moses, Holy *Job* (generally suppos'd to be an Elder
 Writer than he) had truly discover'd the gross Impie-
 ty of such a Practice: ' (If says he, *Ch. 31. 26, &c.*)
 ' I beheld the Sun when it shined, or the Moon walk-
 ' ing in Brightness; and my Heart hath been secretly
 ' enticed, or my Mouth hath kissed my Hand, this

‘ also were an Iniquity to be punish’d by the Judge : For
 ‘ I should have deny’d the God that is above.

But this Iniquity (Great and Damnable as it is) comes far short of that of *Israel’s Choosing*, or rather worshipping by whole Sale, all the *New Gods* of the Nations round about ; a large Catalogue whereof we have, by Name, in this Book of *Judges*. The very Number of these confutes their Divinity ; and shews there was as great a want of Thought, as of Duty and Religion, in their Adorers. Can the incommunicable Name of the Almighty One be indifferently claim’d by all the Mock-Deities of *Seria* and *Zidon*, of *Moab*, *Ammon* and the *Philistines* ? How feeble their Title is to Omnipotency and infinite Wisdom, we shall best discern by bringing them to the Prophet’s Test ; *Isaiah* 41, 22, &c.

‘ Let them bring forth their strong Reasons, and shew
 ‘ us what shall happen : Let them shew the former
 ‘ things what they be, that we may consider them and
 ‘ know the latter end of them. Shew the things that
 ‘ are to come hereafter, that we may know that ye
 ‘ are Gods. Yea, do good for evil ; that we may
 ‘ be dismay’d and behold it together. If these Demands are not answer’d, the Conclusion (surely) is most undeniable : ‘ Behold ye are of nothing, and your work
 ‘ is nought ; an Abomination is he that chooseth you.
 ‘ And thou, O Lord of Hosts, God of *Israel*, that
 ‘ dwelleth between the Cherubims, Thou art the God,
 ‘ even thou alone, of all the Kingdoms of the Earth,
 ‘ Thou hast made Heaven and Earth.

In these latter Ages of the World, the Dregs of time into which we are fallen, there are some that teach their Profelytes to distinguish betwixt the ultimate or determinate end of Divine Worship, and its immediate Object ; affirming that ’tis not only lawful, but a necessary Duty, to commit the Conveyance of our most solemn Devotions to departed Saints, Images and Reliques. I do not doubt but that the towering Idolatry of the *Israelites*, had its first Foundations laid upon some
 such

such false Doctrines as these; and that the Jewish Apostats, as well as the Roman, bedaub'd the Second Commandment with their Oily (smooth and shining) Glosses, before they wholly laid it aside. But, if the Men of *Judah* and *Jerusalem* will not be jealous of the Purity of their Worship, as they know their God is of his Honour, with what an irresistible and bewitching Force does Idolatry break in upon them. Having once allow'd themselves to step out of the way that was first given them to walk in, there is afterwards no end of their Wandrings; and every thing they see has as good a Right to be called God and to be worshipp'd, as any thing. And now (as the Wisdom of *Solomon* has elegantly describ'd their stupid Condition) ' for Health, ' they call upon that which is weak; for Life, they ' pray to that which is Dead; for Aid, they humbly ' beseech that which hath least means to help; for a ' good Journey, they beg of that which cannot set a ' Foot forward; And for Gaining and Getting, for good ' Success of their hands, ask Ability to do of him who ' is most unable to do any thing. In another Place, the the same Wise Man gives us the like Account of the miserable End and Conclusion of these Rebellious Courses: ' When Men, *says he*, have gone astray very far in the ways of Error, and held them for Gods, ' which even amongst the Beasts of their Enemies were ' despised, being deceiv'd as Children of no Understanding, God first sends to them (as to Children ' without the use of Reason) some lesser Judgment to ' Mock them; but they that will not be Reform'd by ' that Correction, wherein he dallies with them, shall ' feel a Judgment worthy of God. And this is what ' the Text

II. *Secondly*, proposes to our Consideration, that severe and terrible Punishment, which was inflicted upon the Idolatrous People: *They choose new Gods; then was War in the Gates.* When King *David* (amongst the

other Infirmities of his declining Years) was tempted to number the People, 'twas not long before *his own Heart smote him*; being quickly made sensible of the Ingratitude, as well as Infidelity, of thus putting his Trust and Confidence in the weak Arm of Flesh, instead of relying upon that of the Almighty, which had hitherto brought him so great Salvation. The first reflecting Thought that he has upon the matter, brings him to this Confession: *I have sinned greatly, because I have done this thing; but now I beseech thee, O Lord, do away the Iniquity of thy Servant, for I have done very foolishly.* Upon former Humiliations, Mercy had been found; nor is it now to be despair'd of: But let it be remembred, That God's Justice is also to have Right done it; and that Correction precedes Remission of Sins, in the common Methods of his Dealings with the Sons of Men. 'Go then and tell *David*, saying, Thus saith the Lord, I offer thee three things; 'Choose one of them, that I may do it unto thee: 'Either three years Famine; or three Months to be 'destroy'd before thy Foes, whilst the Sword of thine 'Enemies overtaketh thee; or (lastly) three Days 'Pestilence in the Land, and the Angel of the Lord 'destroying throughout all the Coasts of *Israel*. What a lamentable and astonishing Choice is here? And what Wonder can it be to hear that *David* is 'in straits, and at a loss. what to resolve on? And yet when the first shocks of Horror are over (when his Fears are a little abated, and the Succors of Reason call'd in) 'tis easily seen which of these dismal Evils is the least terrifying; And, by Consequence, the most readily (I cannot say to be desired, but) to be submitted to. Why, *Let me fall into the hand of the Lord, for very great are his Mercies; But let me not fall into the Hand of Man, whose most tender Mercies are cruel.*

The ordinary Calamities of War, in the General, are allotted as common Punishments for all manner of Transgressions of the Law of God, *Levit. 26. 15, &c.*

If

If ye shall despise my Statutes, or if your Soul ab-
 hor my Judgments, so that ye will not do all my
 Commandments, but that ye break my Covenant ;
 I will set my Face against you, and ye shall be slain
 before your Enemies: They that hate you shall reign
 over you, and ye shall flee when none pursueth you.
 In observance of this Treaty, the Commissions of De-
 struction are issued from on high; nor can any Pow-
 ers here below hinder the full Execution of them. ' O
 thou Sword of the Lord (says the Prophet) how
 long will it be ere thou be quiet? Put up thy self in-
 to thy Scabbard? Rest, and be still. Yet, how can
 it be quiet, seeing the Lord hath given it a Charge
 against *Ashkelon*, and against the Sea-shore? There
 hath he appointed it.

But; It ought to be observ'd that the Scourge of *Isra-
 el* in the Text is of an extraordinary kind: And that
 as Idolatry is a Sin of the tallest Growth, so here's
 the most terrible and amazing sort of War (*War in the
 Gates*) assign'd for its Punishment. And, was it not in
 the Gates, at the Entry of the City, that Wisdom us'd
 to cry, and Understanding to put forth her Voice?
 Was it not in these that their Judges were commanded
 to execute the Judgment of Truth and Peace Zac. 8. 16.
 So that *War in the Gates* is an utter silencing of all the
 Laws of the State, an entire Subversion of all Courts
 of Judicature, and a confused Jumble of every Man's
 Property and private Possession: And where shall we
 ever meet with a more lively Representation than this
 is, of Hell upon Earth? That Description which the
 Prophet *Joel* (Chap. 2.) gives us of the Rage of Armies,
 flush'd with Victory and Spoil, is Natural enough:
 A Fire devoureth before them: and behind them a
 Flame burneth: The Land is as the Garden of *Eden*
 before them, and behind them a desolate Wilderness,
 and nothing can escape them: Before their Faces the
 People are much pain'd, all Faces gathering Black-
 ness: They run to and fro in the City; they run
 upon

upon the Walls; they climb upon the Houses, and they enter in at the Windows like Thieves. The Prophet, we see, here represents the Pillaging of a Town taken by Storm, as a thing that looks somewhat like Theft: And 'tis indeed as like it, as the putting of Innocent Women and children to the Sword (on the same occasions) is like Murder: But *Jus Belli*, or the Law of Arms, gives other Names to these Practices; And however we may shrink at the Hearing of them so much as spoken of in the Days of Peace, a time of War will change those Notions that we now have of their Nature, and render them our Familiar Acquaintance.

From the Account that has hitherto been given of the disastrous effects of War, it ought not to be inferr'd, that all Martial Men and things are to be Condemn'd; as wholly inconsistent with the Peaceable Institutions of Religion, and the meek Powers of Godliness. Far from it. The Doctrine of our Holy Mother, the Establish'd Church of *England*, is very plain and express on the other hand: Affirming (in her 37th Article) That, *It is Lawful for Christian Men, at the Commandment of the Magistrate, to wear Weapons, and to serve in the Wars.* This as well as the rest, she learned from the first great Author and finisher of her Faith: Whose Forerunner (*Luke 3. 14.*) advised those Soldiers, that came to him for Baptism, to be content with their Wages; which necessarily implies an Allowance of their continuing in their present Employments and Professions: And our Blessed Lord himself (*Acts 10.*) sends *Cornelius* the Centurion to be Baptized of *Peter*, without the least insisting upon the throwing up of his Commission.

Kings and Rulers, 'tis true, have the Title of Gods given them in Holy Writ; because of that Divine Authority, wherewith they are invested: But, as we are sure that they Die like other Men, so we likewise assuredly know that they do also live like them. Having
been

been Originally form'd out of the same common Mass of Earth and Clay, they are Subject to the same Infirmities and Passions with the rest of Mankind ; too frequently hurry'd on by Avarice and Ambition, to the Invading of their Neighbours Property, and the removing of his Land-Marks. From these prevailing Frailties (incident to every Condition of Human Nature, High and Low) proceed those mutual Jealousies that are amongst Princes ; which necessarily set them on their Guards, Intrench'd in their strong Holds, and surrounded with such an Armed Force, as some of them think sufficient for the Enlargement, and others for the Defence, of their respective Borders. Our Gracious and merciful Creator did certainly (as the Preacher observes, *Eccl 7. 29.*) *make Man upright*, of a just and sociable Temper : But, as he there goes on, *they have* (of themselves) *sought out many Inventions*. The Fall of our first Parents threw an untoward Sowerness, or Leaven, into our Constitution which has ever since fermented into irregular and preternatural Motions towards War, Vengeance and Confusion : And therefore a State of War, is not (as some of our late Politicians have affirm'd it to be) the very State of Man's pure and primitive Nature ; but 'tis the unhappy Consequence, and proper Punishment of that voluntary Corruption, which the eating of the forbidden Fruit has brought upon it.

Having thus far consider'd the most heinous offence, and proportionable Punishment of the Children of *Israel*, in that order wherein they ly before us in the Text, 'tis now time to bring the Matter home to our selves ; by remembering that this part of the Sacred History as well as others ; was written for our Admonition. Let us then

III. In the third and last place, apply the whole to the occasion of our this Day's meeting together : And that chiefly by calling to our Remembrance that our great Apostle (the Apostle of the Gentiles) has assured us that Covetousness is also Idolatry ; and that
his

his Spirit has elsewhere given this very Name to stubbornness, or a heady and stiff pursuit of our own Sinful Lust and Affections. The Truth is, Whatever we love with all our Heart, with all our Mind, and with all our Strength, we make that our God; and we are its People: And St. *James* hath demonstrated that this sort of Idolatry produces the same Effects with the former. ' From whence, says he, come Wars and Fightings among you: Come they not hence, even of your Lusts that War in your Members? Ye Lust, and have not: Ye kill, and desire to have; and cannot obtain: Ye fight and War, yet ye have not; because ye ask not: Ye ask, and obtain not; because ye ask amiss, that you may consume it upon your Lusts.

Now, if, instead of making God their Strength and the Horn of their Salvation, Men will put their Confidence in the fading Possessions (and more fading Pleasures) of this vain Life, no Marvail if the Almighty scatters them among all People, from the one end of the Earth under the other: Where their Rebellious Choice becomes their Just Punishment; and they are now forced to serve other Gods, which neither they nor their Fathers had known. Before the Sons of *Jacob* were capable of falling entirely in with the Heathen worship, it was necessary for them to quit and throw off their own Moral (as well as Ceremonial) Law; and to indulge themselves in a general looseness of Manners, in order to their coming up by more easy Steps) to that height of Lewdness which they were afterwards to commit in the Groves, and under every green Tree.

And did not the sinful People of this Nation follow the Men of *Israel* in these very ways that lead to death, till they had brought themselves within view (and to the hazardous Brink) of the same Pit of Destruction? When after the miserable Confusions of our late days of Rebellion and Anarchy, God was wonderfully pleased to restore us to our Ancient Government in the State, together with the Primitive Purity of Doctrine and

Discipline in the Church, what an ungrateful Return did we make for so surprizing a Mercy? Instead of humbling our selves for our former Transgressions, and blessing that Almighty Arm which had wrought so great a Salvation for us, an Universal Luxury and Prophaneness overspread the Face of the whole Land, in Court and Country: Till, by a long habitual course of Vice and Immorality, we began to be ripen'd (in the following Reign) towards a Relapse into the Idolatrous Backslidings of our Fore fathers, and to Sacrifice again to the *Roman Molock*; being unmindful of the Rock that had begotten us to a more saving Faith, and forgetting the God that had form'd us to a better and more lively Worship.

And has not our Condemnation prov'd the same with that of *Israel* under the like Circumstances? When God saw this, did he not abhor us? Said he not, *I will hide my Face from them; and will see what their end will be: For they are a froward Generation, Children in whom there is no Faith?* As we then mov'd him to Jealousy with that which was not God, and provok'd him to Anger with our Vanities, so has he ever since provok'd us to Anger with a foolish (that is, an Idolatrous) Nation: And, for almost twenty years past, the Sword without, and Terror within, has been our constant Portion.

In the midst of our Distresses, God was graciously (and even miraculously) pleas'd to raise up for us a mighty Deliverer; at a time when there seem'd to be none nigh that could help us, or that cared for our Souls. This Great Prince, whose whole life was spent in succouring the afflicted, bravely undertook our Ransom; and with a Success answerable to the wonderful Enterprize, quickly lop'd off the Top Branches of our now flourishing Idolatry and Superstition: But the root of all our Evils, and the Seed of our Corruption, lay still hid and scatter'd in the Soil; and the weeding out of these was yet farther necessary for the perfecting of our Cure, and the effectual freeing us from the Danger
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of a future Relapse. As long as Blasphemies against the most High were so loud in our Streets, and the whispering Allurements of the Adulterous Women so rise in the Corners thereof, there could be no Security against a Return to our Whoring after other Gods; nor any encouraging View of our being wholly out of Love with our former Abominations.

The first tolerable Prospect (I may venture to say it!) that we had of our being snatch'd as a Brand out of this Fire, was given us by those Générous and Religious Heroes, who having form'd themselves into several holy Confederacies, or Societies of Reformation) came timely in to our Rescue; and in the most prevailing manner, taught us the happy method of working out our Salvation with Fear and trembling. They knew that it was indeed a part of our daily Prayer, *Give Peace in our time O Lord; because there is none other fighest for us but only thou O God*: But they were (withal) sensible that the Answer, which the lively Oracles had always given to that Petition, was this, *There is no Peace saith my God to the Wicked*. They had Read, That when the Children of *Israel* put away the strange Gods from among them, and served the Lord, then was his Soul grieved for the Miseries of his People; so that he quickly deliver'd them out of the hand of their Enemies: And they hoped, That if we likewise forsook the Evil of our ways, and turn'd to our despis'd God with all our Souls, he would also deliver us from our strongest Enemy, and from all those that hated us; tho' as yet they seem'd to be too mighty for us.

To this good purpose, with a zeal according to knowledge and an invincible Bravery, they resolv'd that the many excellent Laws which we had, for the due Punishment of all sorts of Irreligious Offenders, should no longer remain a Dead Letter: But that our Civil Magistrates (who, in a great Measure, had hitherto born the Sword of Justice in vain) should now be sufficiently enabled to become a Terror to *Evil works*, by the necessary

neccessary Assistance of such as would be always in readiness to accuse and prosecute the Criminals. An undertaking, this was, which was sure to encounter (as it did) with a very formidable Opposition; having all the united Forces of the Devil, the World and the Flesh, in Array against it: And yet through the powerful Influences of his Spirit, who first vanquish'd all these in his own Person, making a shew of them openly and Triumphant over them, the Glorious Design has thus far Proved effectual in turning us from darkness to light, and from the power of Satan unto God.

Instead of our heretofore wallowing in our Sins, and that overflowing of Ungodliness, which had so long prevail'd amongst us, an ardent and affectionate Zeal for Religion, and the Ordinances of our God began to kindle in our Breasts, and soon after, openly manifested it self in the growing Powers thereof. Our Churches were every where crowded, or Publick Communion frequented, such Numbers of Charity-Schools erected, evidently shew'd that the Divine Spirit wrought together with ours, and was mighty in us towards the pulling down of all the strong Holds of that Law of Sin, which had hitherto ruled in our Members. Upon this General Reformation, the Almighty himself was immediatly pleas'd to appear in the midst of our Congregations, and the Lord of Hosts set up his Banners, as sure Tokens that here he had a Delight to dwell. From hence he sent out his Arrows, and scattered our Enemies that delighted in War; having now in an Annual Course of most astonishing Victories, broken the Teeth of the Ungodly and Malicious, and smitten them so as they are not able to stand any more, but continually fall under our Feet.

Blessed (for ever Blessed) be ye of the Lord, who have thus shined as Lights in the midst of a crooked and perverse Generation! Who, in spite of all the sullen Discouragements of a Licentious Age, have persisted in your good Services for the House of your God, and
for

for the Offices thereof; until, not only the distant Corners of this Island, but even most of the Protestant Countries of Christendom, have happily follow'd your great Example! On such lasting Foundations as these may the future peace of this Church and Kingdom be so securely establish'd, as that we may never more have occasion to be *afraid of the Arrow that flieth by day nor of the Pestilence that walketh in the Night-Season!* at least; if (after all these your most worthy Labours of Love) the Distress of Nations still continues, and the Rising of Kingdoms against Kingdoms, do ye however (with a becoming Faith and Cheerfulness) look up, and lift up your Heads: For, in all probability, your Redemption draweth nigh. These are some of those comforting Tokens, which your Redeemer has given you of the Son of Man's Second coming, in the Clouds with Power and Great Glory: And 'tis from this coming alone that ye expect that Peace which the World cannot give. In the World ye are sure of Tribulations, War, Anguish and Sorrow: But (to your unspeakable support, under all these sufferings) ye know that he has overcome the World: And ye know likewise, *That when he shall appear, ye shall be like him; for ye shall see him as he is.*

To him therefore (with the Father and the Holy Spirit, Three Persons in one Eternal Godhead, the Almighty Sovereign God of Gods, and Lord of Lords) be ascribed all Glory and Honour, Praise and Dominion, now and for ever, *Amen.*



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